23 and form a new one. If he re-uses an old basket, he first sweeps out the larvae (eggs) remnants, wax, etc., with the "nebasel" plant which the bees are said to like.

Sometimes as rapidly as six weeks later, the honey is ready for collecting. The hive is smoked out, and many bees perish. Some of the honey is retained at home and mixed with water to make non-alcoholic "berz" when honored [272] guests come. The wax, to which some of the honey still adheres, is rolled over strong cotton or fiber thread and the [273] resulting long thin candle is used in church to illuminate the readings and the processions.

Most of the honey is sold on the big "Saturday market", or directly to the woman in the nearest town who operates a "tedj byet", a mead house. To make it worth his while, a farmer should have at least five skeps-hives, from which he can realize 50 kilos of honey annually, for which he can obtain about $20. A very big keeper may have as many as 50 skeps, bringing him U.S. $200. for the honey. But the real profit is made by the woman owner of the tedj byet, who pays little for this honey, for gesho (fermenting agent) and for a big barrel to brew mead in, and then, after some months, sells her product, "tedj", a wine-like alcoholic drink, at a price that only noblemen, clerks, town officials, and Muslim traders can afford.

[278] The honey of the wild bee, "terb", is used against trachoma and other eye diseases. But "shame" forbids the eating of such wild honey.

Civet cat has been "farmed" by some in certain districts for centuries, and the musk taken regularly from the

252 nels, or crushed and baked into a cake with nug or linseed
262 oil. The porridge of non-fast times is called "genfo". It is made of crushed wheat, barley, butter and curdled milk. In fast times nug and linseed are substituted for the forbidden butter and milk. A fast drink consists of soft flour boiled in salt water, called "kuo".

Other religious food taboos include the pig, which is never raised, except for European's use. This taboo dates back to Judaism and the Old Testament.

Every householder usually has a supply of roasted kernals "qolo" available in case unexpected guests or kin come to visit, a frequent occurrence. The pattern of "qolo" is very similar to that of a linguistically equivalent concept in Yemen. The Amhara makes it mostly of barley, "gebs qolo", but also of shembera and of maize.

[263] Condiments taken along on trips include an oily paste made of nug or linseed. When this is also spiced, salted, or mixed with honey, it is called "chelqa". It
[272] resembles a gummy porridge. The traveller can mix it with water and instantly have a drink which is regarded not only as thirst-quenching, but also as strength-giving. However, no one claims that the taste is good.

264 There are two major meals per day: midday lunch, a light meal, though it may feature both "enjära" and "wot"; and the heavier supper, "erit", the main meal consumed in the cool of the early evening around the hearth of the hut, with bread, meat stew, barley beer and condiments. Breakfast as such is not eaten, except for a handful of roasted barley, and, if the household can afford it, black coffee.

273 Since fermenting mead is too specialized for the
[272] ordinary housewife and it must usually be bought, the peasant consumes his honey-drink more often as "bərz", unfermented honey water, and this is what he offers an honored guest, in addition to barley beer. If the peasant consumes mead, he usually does it away from home, at the nearest big market or town where he has gone to sell his products. For two liters of mead he has to pay as much as he receives for an entire kilo of honey (ETH$1.- or US$0.40). He cannot usually afford more and leaves after one bottle.

In the fermentation of mead, "gēs̄o" or other hops mentioned are used. Six or seven parts of water to one part of honey, plus gesho, are stirred in a huge barrel or large imported tin can. This permits the tapping of the finished product at the bottom, as a jar would not. The first, lightly fermented mead is called "bäṭäha". Mead fermented several months to a year, more expensive and of higher prestige is "däräq" (lit. dry), a strong intoxicant.

272 Coffee is served black, after roasting, crushing and boiling in front of an honored guest. Salt may be added, African style, but never sugar (which, however, is added to imported tea drunk in towns). Milk is never added, but sometimes butter, even spiced butter. Coffee may grow wild, or may be purchased at the market: longberry from Harar, or from Jimma.

576 A significant culture trait is connected with the serving of any drink. The servant who pours, or the host himself in case of an honored guest, pours a small mouthful into his own cupped hand and drinks it publicly. This

11:Levine Z-4,5 (1958-1961)1965 MP5 Amhara MP5



ically established cycle) is the only way to catch malaria. We Ethiopians know better. We know that one can *also* catch malaria from drinking the water in places where the Anopheles breed."[25]

The ambivalence toward Western science represented by this statement and by the persistence of analogous attitudes among many educated Ethiopians undoubtedly brings the individuals in question a degree of security that would be lost were they to abandon the traditional, unscientific belief system *in toto*. Perhaps a more solid sort of security could be derived from a program of education which not only imparts scientific information and attitudes, but also educates people to adapt themselves to the changes which the introduction of science involves.

*Taste.*—In matters of taste, Ethiopia's modern adolescents range from extreme traditionalism to extreme Westernism, with most of them preferring both traditional and European or American patterns in varying proportions. Of food the students tend to prefer the traditional varieties, most popular of which are *doro wat* and *ǐnjarā*. Among Western foods they are fondest of pastries and Italian *pasta*. On the other hand, they are more inclined toward Western beverages than Ethiopian ones. The most popular Western beverages are, for the secondary students, soft drinks, and for the college students, beer; among Ethiopian drinks they prefer *ṭallā* first and milk second.

With regard to their manner of eating, the students' taste is traditional in that most prefer to eat nowhere but within the home, and to eat with their hands rather than use silverware; but it is Westernized in that most prefer eating at their own individual places rather than all together with others out of a common *ǐnjarā* basket. Opinion is most divided on the matter of exchanging *gurshā*, a morsel of food which one places in another's mouth. The slight majority who reject this old custom do so because they find it "noisy," "childish," "unsanitary," or simply "out of fashion"; while those who still enjoy it do so chiefly because it "expresses affection."

On questions of dress it should be noted that traditionally the Amhara have sentimentalized their going barefoot as well as their national costume. But because of the practical advantages of wearing tailored clothes at work and using shoes, and perhaps still more because of their high prestige in the modernizing sector, virtually all of the students prefer the European fashion in these matters. On the other hand, with respect to women's wear and the sort of dress to be worn on holidays, the great majority opt the Ethiopian *shammā*.

In their aesthetic interests the students' taste varies considerably according to the medium. With regard to poetry and music, Ethiopian forms are preferred to Western ones, while Western forms of painting and dance are more popular with them than Ethiopian. Poetry stands as the most appreciated of